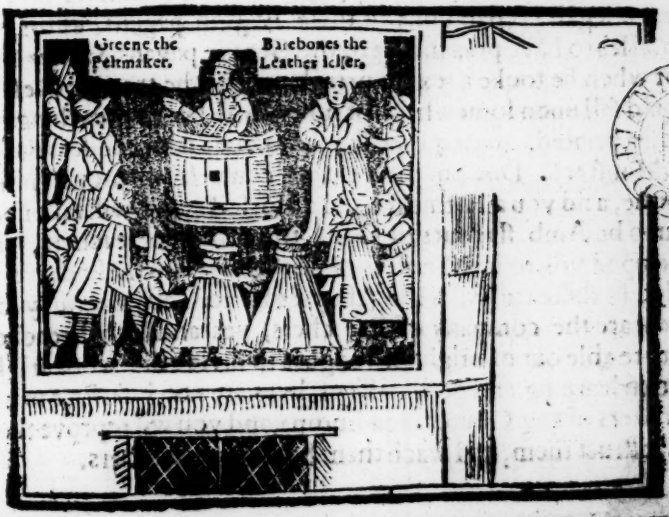
# NEW PREACHERS, NEVV.

*Greene* the Feltmaker, *Spencer* the Horſe-rubber, *Quartermine* the Brewers Clarke, with ſome few others, that are mighty ſticklers in this new kinde of talking Trade, which many ignorant Coxcombes call Preaching.

Whereunto is added the laſt Tumult in Fleetſtreet, raiſed by the diſorderly preachment, pratings, and pratling of Mr. *Barebones* the Leather-ſeller, and Mr. *Greene* the Feltmaker, on Sunday laſt the 19. of Decemb. 1641




Printed for G. T. in the

# An Epiſtle written by a private friend to *Iohn Greene*, a Hat-maker.

MAſter *Greene*, you would be taken to be a man fearing God, and not onely ſo, but a teacher in Iſrael, yea I ſay more, a teacher of Teachers; for you thinke that God hath made you wiſer then your Teachers, and therefore you take upon you not onely to reprove them for ſome things that you judge amiſſe, but alſo to inſtruct them how to preach the word, not the Law nor legall preparation for the receiving of Chriſt, that in your opinion is not Gods way. Now truly ſir I thinke beſt that you let this queſtion alone, till you (as thoſe tradeſmen which Chriſt did call) bee ſent to convert the Infidels; but it is like as you preach, ſo you thinke that all ſuch as meet not in private Conventicles, as you doe, are Infidels, without Chriſt in the world, and therefore you thinke it as great folly for Miniſters now to preach legall preparations to theſe Engliſh pagans, as for the Apoſtles to have preached it to the Gentile pagans. *Spencer* ſaid, that when he tooke a text to preach on, that he trembled leſt he ſhou'd fall upon ſomewhat that others had beene preaching on, and ſo printed, fearing if he ſhould ſo doe, it would ſcandalize his Miniſtery. Doe not theſe things come from proud ſpirits, that he, and you a Hatmaker, and a Horſe-keeper, will take upon you to be Ambaſſadours of God, to teach your teachers, and take upon you to be Miniſters of the Goſpell in theſe dayes of light, in theſe times, when (thankes be to God) wee may ſay, Great are the company of Preachers, yea and ſuch Preachers that are able out of originall tongues to divide the word aright, who in learning and godlineſſe of lives are not inferiour to the Miniſters of any Churches in Europe, and you wil reprove them and inſtruct them, and teach them how to teach others.

O Mr. *Greene* for ſhame bluſh, I ſay againe bluſh, and lay in theſe words of holy *Iob*, *Iob* 40. 4, 5. *I will lay my hand upon my mouth: Once have I ſpoken, but I will not anſwer yee twice.* But I will proceed no further. But put the caſe that you are reſolved to goe on in this way, which indeed I too much feare, let us reaſon the matter a little what ground you have for ſo doing: a calling from man I am ſure you have none, for it is not the cuſtome of any well ſetled Church in Europe to ordaine ſuch as you, I meane Hatmakers, Coblers, Taylors, Horſekeepers; upon one and the ſame day to be plancke and the Pulpit, in the forenoone making a hat, or rubbing a horſe, in the afternoone preaching a Sermon. But you will ſay, though you have not a calling from man, yet from God you have an inward calling. Who ſhall be judge of that Mr. *Greene*? your ſelfe? Thinke of what the Apoſtle ſaith, 2 *Cor.* 10. 12. Such as meaſure themſelves by themſelves, are not wiſe. But conſider I pray you, that our Lord would not have had the Aſſe, *Matth.* 21. 3. if he had not ſtood in need of him. Now the truth is, our Church hath no need of ſuch as you, unlearned, a ſelfe-conceited hatmaker; *Spencer*, a wavering minded fellow, a ſtable unſtable companion in all his waies, having beene a Servingman, a Porter, a Groome to a Stable, a Chandler, a Weaver, yea more, of as many trades almoſt as religions: but the Church hath need of him, ſo he ſaith. But I ſay it is a proud ſpeech. It is true, that in the beginning of Queene *Elizabeths* reigne, the Popiſh Prieſts and Friers being diſmiſſed, there was a ſcarcity for the preſent of learned men, and ſo ſome tradeſmen were permitted to leave their trades, and betake themſelves to the miniſtery; but it was neceſſity that did then conſtraine ſo to doe: but thankes bee to God we have now no ſuch neceſſity, and therefore this practice of you and your comrogues caſts an ill aſperſion upon our good God, that doth furniſh our Church plentifully with learned men; and it doth alſo ſcandalize our Church, as if we ſtood in need of ſuch as you to preach the Goſpell. But you will ſay that our Lord choſe tradeſmen, fiſhermen, and others, and *Paul* was a Tent maker, &c. I e

ſame God that choſe them, hath called you. Your wiſedome is great, and it is wittily ſaid: but the tree is knowne by the fruit, and if you can doe the like workes as they did, wee will beleeve that you have the like calling as they had. Can you ſpeake with ſtrange tongues, and worke miracles? When our Lord choſe mechanicks to be his meſſengers and miniſters, it was to ſhew his power, that very babes ſhould perfit his praiſe, and confound the wiſedome of the world, when ſuch mighty workes ſhould be effected by ſuch weake inſtruments. And indeed it was ſaid by *Moſes*, that God gave the Law in ſuch wonders, that *Moſes* law might for ever be beleeved: ſo of Chriſt, that his Goſpell might for ever bee beleeved. Hee choſe ſuch as knew not their letters, ignorant men, Act. 4. 13. which made the world to wonder how they could doe ſuch things. God gave teſtimony both with ſignes and wonders, and divers miracles, and gifts of the Holy Ghoſt, Heb. 2. 4. but we ſee none of theſe things in you maſter *Greene*; what is that which you can doe more then any baffling Sectary? you tell us you have the Spirit, ſo doe they, but ſhew us no works to evince us, but as common Mountebanks boaſt it out of themſelves, ſo doe you: and as men learne trades, ſo you have private meetings, in which you learne to preach, at which for a time you are onely auditors: ye be at firſt like birds in the ſhell: ſilly diſcontented zelots: they onely are the fiſh that bite at the ſeducers bait, which being once caught and perverted, then is the ſhell broke, and the bird crept forth, and the ſimple one is become a ſchiſmatick; and then at their meetings beginne to talke, and ſometimes thinking himſelfe to underſtand ſuch or ſuch a Scripture, he will then take upon him to expound Scriptures, the which they call propheſying or preaching; and thus as one of them told the Lords in the Parliament, that they were all preachers, for ſo they practiſe and exerciſe themſelves as young players doe in private, till they bee by their brethren judged fit for the pulpit, and then up they goe, and like Mountebankes play their parts, making ſome of their old honeſt acquaintance beleeve that all they doe is by the Spirits immediate infuſion, and that it is ſo, they cunningly apply that Scripture of

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a promiſe by Chriſt, that ſaith, Take no thought what yee ſhall ſay, for it ſhall be given in the ſelfe ſame houre: ſo theſe men will profeſſe that they ſpeake by the Spirit, and that they pray by the Spirit, for which they will cite 1 Cor. 14. 15. where the Apoſtle ſpeaketh of praying with the ſpirit, and praying with underſtanding alſo: but let them take the latter end of that verſe with them, and let them ſing with the Spirit, and ſing with underſtanding alſo, and let the cunningeſt Mountebank of them all play his part, let him ſing Pſalmes *ex tempore* by the ſpirit, and I will ſay hee is a gull indeed that is ſeduced by them. But the Apoſtle there ſpeakes of thoſe divine men that had the Spirit of propheſie given for the planting of the Church: for the Apoſtle ſaith, 1 Cor. 14. 24. That if an unbeleever come in when they are propheſying, he is convinced, that the ſecrets of his heart is manifeſted, and falling downe upon his face worſhips God, and ſaith, Of a truth God is in them. So it was with the woman of Samaria, Ioh. 4. 29. when hearing our Lord Chriſt, ſhe ran and told her neighbours, ſaying, Come ſee a man that told mee all things that ever I did, is not this the Chriſt? Theſe were thoſe that could then pray by the Spirit, ſing by the Spirit, and without ſtudying preach by the Spirit: and now every proud ſectarie takes upon him to doe the like; *Greene*, *Spencer*, *Robinſon*, yea all Browniſts, Anabaptiſts, Familiſts, Arrians; can all preach by the ſpirit, pray by the ſpirit, but they cannot ſing by the ſpirit; then time required it, the worke required it; it was the time of which the Prophets foretold, that God would poure out the Spirit upon all fleſh, and their ſonnes and their daughters ſhould propheſie: and dare our proud ſectaries aſſume unto themſelves the like gifts? there is not in our dayes that occaſion and neceſſity for men to be ſo gifted: have you new Goſpels or new doctrines to publiſh to the world? I feare indeed you have many ſtrange whimſies, and though you have not the like gifts as the Primitive Chriſtians, yet you have many juggling trickes to deceive the ſimple; in that you come not much behinde the Ieſuits, but like *Iannes* and *Iambres*, ye have cunning ſlights to bewitch and deceive the ſimple. Away with theſe trickes, put off your

vizards, and turne honeſt men, follow your trades painfully, pay your debts honeſtly, releeve the poor charitably, beare burdens with your neighbours willingly, obey your governors readily, if you would doe thus, wee ſhould not have ſo many ſectaries and beggers about the towne. I tell you I am angry with you, my very purſe feeles it, it is your enticing to Conventicles and private meetings that makes men and women to neglect their callings and trades two or three dayes a weeke to follow your heeles; and though they doe not follow you ſo oft, yet they ſpend away that precious time that they ſhould work for themſelves and families, and be able to releeve the poore, to prate of your doctrines, and to ſet other upon admiring what ſtrange gifts and abilities you have given of God. If this be not ſo, how comes it to paſſe in ſuch a City as this, neere the one halfe of men that breakes are biaſed your way? and how many poore families in every pariſh receive almes, and runne in debt, and make no conſcience of paying, and yet they muſt bee at your meetings, like buſie-bodies, ſpending away their time in chatting one with another, cenſuring thoſe of their neighbours that are not as fooliſh and factious as themſelves. Mr. *Greene*, Mr. *Greene*, leave off theſe wayes, bring home ſuch as you have cauſed to ſtray. It is ſuch as you that vent your venome againſt our godly Preachers, and the divine Prayers of our Church, yea, againſt all ſolemne ſet forme of prayers, all is from Antichriſt, but that which you preach is moſt divine, that comes freſh from the ſpirit, the other is an old dead ſacrifice compoſed (I ſhould have ſaid killed) ſo long time agone, that now it ſtinkes. It is ſo that in the yeare of the Lord 1549. it was compiled by Doctor *Cranmer*, Dr. *Goodricke*, Dr. *Skip*, Dr. *Thrilby*, Dr. *Day*, Dr. *Holbecke*, Dr. *Ridly*, Dr. *Cox*, Dr. *Tailor*, Dr. *Haines*, Dr. *Redman*, Mr. *Robinſon* Archdeane of Leiceſter: but what are all theſe? they are not to be compared to *Iohn Greene* a Hatmaker, for hee thinketh what he bluſtreth forth upon the ſudden is farre better then that which theſe did maturely and deliberately compoſe. Now truly I will ſay no more of *Iohn Greene* but this, I think he hath more fellowes about the towne, ſuch as *Salomon* ſpeaks of,

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Prov. 26. 16. wiser in their owne conceits, then men that can render a reason: and let them know, truth saith, Prov. 10. 8. such prating fooles shall fall: and as for such as will suffer themselves to be seduced and led by *Greene*, or such like, I will say to them, Much good doe it them, that have got a proud Vicar of fooles for their ghostly father. But some will say, *Greene* is a very honest man, and what he doth is in sinceritie of heart. I answer, So did the Hereticks of old, and all sectaries in our dayes, in sinceritie of heart: judge all but themselves to be out of the right pathway to heaven; and this is the cunningnesse of the old Serpent, if he cannot hold men in one snare, he will lay another for them, if he cannot keep *John Greene* a potting companion, he will make a schismatick of him, and he shal not feare to take the Priesthood and Ministerie upon him, and to tell *Moses* and *Aaron* to their faces, That you take too much upon you ye sons of *Levi*. Are not all the Lords people holy as well as you? Hath not Hitmakers, Horsekeepers, Coblers and Weavers as great abilities of the spirit, and as much holinesse, as any Doctor of them all, that is bred up in learned Tongues and Arts? Thus Satan transformes himselfe into an Angell of light, to deceive the simple; for if the Devill in his instruments should come in his colours, who then could have beene seduced by him; if *Greene* had beene a potting in the forenoone, and preaching in the afternoone, hee could hardly have perswaded a man to have given credit to his doctrine, neither to his words, as to have given in a hat 5. shillings in 20. more to him then to another. But both hee and many of his fraternity know very well how to get mony, can they but turne non-conformists, or deliver strange doctrines, or become a leader of some sect, then who but them, both for rich wives, and many customers. Full truly doth *Iude* in his Epistle speake of such, saying, *These filthy dreamers defile the flesh, despise dominion, and speak evill of dignities. Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balam for reward, and perished in the gainsaying of Core.*

# A briefe touch, in memory of the fiery zeale of Mr. *Barebones* a reverend unlearned Lethersleller,

who with Mr. *Green* the Feltmaker, were both taken preaching or prating in a Conventicle amongst 2100. persons, on Sunday 19. of Decem. last, 1641.

*After my Commendations* Mr. Raubones (Barebones, *I should have said*) *in acknowledgement of your too much troubling your selfe, and molesting of others: I have made bold to relate briefly your last Sundayes afternoones worke, lest in time your meritorious paines-taking should be forgotten, (for the which, you and your Associate* Mr. Greene, *do well deserve to have your heads in the custody of young* Gregory *to make buttones for hempen loopes) you two having the Spirit so full that you must either vent or burst, did on the Sabbath aforesaid, at your house neere Fetterlane end in Fleetstreet, at the signe of the Locke and Key, there and then did you and your consort (by turnes) unlocke most delicate strange doctrine, where were about thousands of people, of which number, the most ignorant applauded your preaching, and those that understood any thing derided your ignorant prating; but after foure houres long and tedious tatling, the house where you were was beleagured with multitudes that thought it fit to rowse you out of your blinde devotion, so that your walles were battered, your windowes all in fractions torne into ratling shivers, and worse the hurly burly might have beene, but that sundry Constables came in with strong guards of men to keepe the peace, in which conflict your Signe was beaten downe and unhang'd to make roome for the owner to supply the place: all which shewes had never beene, had* Mr. Greene *and* Mr. Barebones *beene content (as they should have done) to have gone to their owne Parish Churches. Also the same day a mad rusticke fellow (who is called the* Prophet Hunt) *did his best to raise the like strife and trouble in* St. Sepulchres *Church.*

Consider and avoid these disorders, good Reader.

FINIS.